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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 1. FIRST QUARTER, 1846. Vol. IX.

It affords us pleasure to be able to lay before our readers, the very interesting Annual Report of the Directors of the "Society for Propagating the Gospel among the Heathen," read at their public meeting, in September last. It is drawn up, as usual, entirely in the narrative style. Instead of attempting to impress us with a sense of the importance of sustaining foreign missions, or to instruct us as to the manner in which they may be most successfully carried on; in place of making us acquainted with the obstacles that are yet to be surmounted, or urging upon our hearts the duty incumbent on every Christian, to aid to the utmost extent of his ability, in the dissemination of the Gospel; in short, instead of being what many reports that come under our notice are, an elaborate discourse on some thread-worn theme, it contents itself with giving a simple statement of facts. It is this its unassuming character, that gives it a peculiar charm in our eyes; and we have reason to believe that many of our patrons possess this taste in common with ourselves. With child-like simplicity the report comes forward, tells its story, and then retires, leaving us to draw our own inferences from what has been said. To intimate a fear that it will not be appreciated, would be tantamount to the assertion, that we suspect

our readers of a taste so vitiated, that nothing possesses attractions for them, unless it be artificial and affected.

The question has been asked, why do the Directors, in their annual reports, in every instance, confine themselves exclusively to accounts of the progress of the Gospel among the Indians? why do they not, occasionally, at least, present us with a view of the whole missionary field cultivated by the Church of the United Brethren? We answer, because the operations of the Society at Bethlehem, do not embrace the entire field. New Fairfield, in Upper Canada, and Westfield on the Kanzas, are the only mission stations under the immediate superintendence of the Conference for the northern States, the members of which are *ex-officio* Directors of the Society.

Even a cursory perusal of the Report, will satisfy the reader, that this is as yet "the day of small things." Great results have not been reached; the Gospel seems not to meet with the same attention and acceptance amongst the aborigines of this country, that it finds amongst the negroes of the West India islands.

But shall we despise the day of small things? What if as much success does not attend the preaching of the Word as we had fondly hoped, cannot the Gospel nevertheless display some trophies of its converting and its sanctifying power, even amongst the red men of our land? Let us bless God for what has been effected, and patiently await the time when we shall be favored with more striking exhibitions of his Almighty power. And in the mean while, let us pray with fervour for our brethren who labour amongst these children of the forest.

It does appear to us, as if there were not that interest felt for them by many of our Churches, which they display for those who are stationed in more distant regions. Our sympathy seems to expend itself for those beyond the waters, whilst such as are nearer home are, in a measure, overlooked. And why is this? Are red men's souls less valuable than those of negroes? Are our devoted missionaries, who seek to bring the former into the fold of Jesus, less worthy of our smiles and sympathies, our prayers and kind remembrance, than such as strive to christianize the blacks? Whilst, therefore, we deprecate the very slightest decrease of interest for these latter, we would

ask, at least an equal share for those dear brethren, who toil on unnoticed and uncheered, overcoming obstacles of which we have no just conception, and often obliged to labour with their their own hands to procure for themselves the means of subsistence, which are gratuitously furnished to the others.

Amongst much other interesting matter which enriches the pages of this number of our periodical, the reader will notice the "First Annual Report of the Ministers' Aid Society," an association recently organized at Bethlehem, Pennsylvania. The letter accompanying the report, fully explains the object of the Society. We regret that any of our brethren should have taken umbrage at that portion of our remarks in the last Intelligencer, which hints at the privations endured by many of our ministers at home. We were surprised to hear it asserted, that the charge of remissness in their duty, brought against the Churches, whose pastors are not properly provided for, is cruelly unjust. When we wrote the paragraph containing the charge in question, we fancied that we were simply stating an acknowledged fact, which all our ministers deplored, though some of them lacked the moral courage to speak out plainly on this subject. But it would seem we were mistaken. There are brethren who deny it; there are those who deem us guilty not only of a breach of courtesy, but even of injustice. We feel constrained to ask, are such really acquainted with the actual state of things in many of our Churches? Have they ever visited them, and examined whether the pastors receive in every instance a competent support? They may have been guests in the families of some of our much enduring brethren in the ministry. They may have sat down to table with them, and relished the abundant and substantial fare that covered it. But, perhaps, they never gave place to the thought that such abundance as was then displayed, was not seen every day, and that what would have served the family a week, if unhonored by their company, was cheerfully expended in a much shorter time, to render their friends comfortable. It never, perhaps, occurred to them, that after their departure, the thrifty housewife found her larder almost empty, and that whilst they were reporting that Plenty held its court beneath the pastor's roof, his family was subsisting on the fragments that remained from

the entertainment given to their guests. Perhaps these brethren called for the subscription list, and finding an amount sufficient to sustain its pastor, pledged by his church, forgot to ask what portion of these pledges was ever redeemed, and what portion paid months after it was due. The very existence of a Ministers' Aid Society, proves that our statement is correct, and that the privations endured by many of our brethren at the outposts, are great; whilst its slender income, as appears from the report, shows most conclusively, as we asserted in our last, that benevolence is not a grace indigenous to the soil of the human heart.

A Society like this must not be left to languish. It ought to be supported by our prayers and our contributions. Who will refuse his mite towards such an object? May the blessing of the Almighty rest on those with whom originated the idea of an association that is so much needed. May that association steadily advance in usefulness, and soon become a favorite with all our brethren; and often may its timely aid brighten the careworn countenance of the dejected, suffering pastor.

Donations in aid of the Society, if left at No. 74 Race Street, Philadelphia, will be gratefully accepted and forwarded, at once, to the treasurer thereof.—Editor.

The numerous personal friends of brother H. A. Shultz, our esteemed predecessor, as well in the editorial department of this periodical, as in our present ministerial station will, we doubt not, be disappointed in not finding the interesting communication from his pen, which was promised in our last. It is due to such, to state, that it has been withheld at brother Shultz's own request. Whilst we respect the motive which prompted that request, we cannot but regret that we are not at liberty to publish the timely article with which he favored us. Its subject, that of revivals of religion in our Church, is one of unspeakable importance, as well as of surpassing interest. It is the highest time, that all should understand it well, that our little Zion may be kept at a happy distance from fanatical excitement on the one hand, and from a freezing apathy on the other.

None but such as are a century behind the times, will deny that *genuine* revivals of religion are possible, or require proof for the assertion, that they are frequent in various portions of the Church of Christ. The remark so often made in former years, that they are as unscriptural as unnecessary, is seldom heard at present. That individual, who feels himself at liberty to make it now, gives evidence, either that he has never bestowed a single moment's calm reflection on the subject, or that he has not grace sufficient to be enabled to renounce an inveterate and unhappy prejudice imbibed, perhaps, in early years. Should there be any in our churches, though we can scarcely conceive it possible, who have not yet been able to purge themselves of that abominable leaven, which worked so long and fatally, in many places, in opposition to revivals, we would earnestly recommend to them an immediate and prayerful examination of this subject. And we would further entreat those brethren, whose opinions on this important matter tally with our own, to lose no time to send us for publication, some stirring articles on the *special* presence and influence of the Holy Ghost. Who knows but they might be productive of much good in this season of appalling spiritual dearth?

We are no advocates, let it be well understood, of the shameless extravagance and wild fanaticism which, alas, are often, we had almost said blasphemously, ascribed to Him, whose direction is, "let all things be done decently and in order." But we are free to give it as our deliberate opinion, that the tone of evangelical piety must decline in any church, in which judicious, *scriptural* measures, combined with fervent prayer, that God would give them efficacy, are not adopted with a view to bring about, from time to time, revivals of religion.

[Editor.

I.—Extract from the Minutes of the Sixty-eighth General Meeting of the United Brethren's Society for Propagating the Gospel among the Heathen, held at Bethlehem, Sept. 11, 1845.

The meeting was opened with prayer by the President of the Society.

The thanks of the General Board of the Brethren's Missions, were returned to the Society for the last year's contribution to the missionary funds.

Since the last annual meeting, eight members had departed this life.

Two new applications for membership were proposed and accepted.

The Treasurer presented his report.

The report of the state of our Missions in New Fairfield and Westfield was communicated.

A resolution was passed, charging the Directors to collect all possible information relative to the feasibility and expediency of selling the two tracts of land which the Society owns in Erie county, State of Pennsylvania, and to report the result to the next annual meeting, or to a special meeting, convened for that purpose at an earlier period, if found necessary.

The result of the votes cast for the various officers of the Society was read, and appeared to be the following:—

President.—Right Rev. Andrew Benade.
Vice-President.—Rev. Samuel Reinke.
Treasurer.—Rev. Philip H. Goepp.
Secretary.—Rev. John C. Brickenstein.
Assistant Directors.—Breth. Charles D. Bishop, John M. Micksch, John F. Rauch, Benjamin Eggert.
Auditors.—Breth. John F. Wolle, John Oerter, Jacob Wolle.

The meeting was closed by the singing of the hymn, "Lord dismiss us with thy blessing," etc.

Amount of collection, $72 65.

Report of the Treasurer of the United Brethren's Society, for Propagating the Gospel among the Heathen, from August 21st, 1844, to August 21st, 1845.

RECEIPTS.

I. Contribution from Members of the Society. Collection on the day of annual meeting, 1844, - - -	$61 18		
From Members in Litiz, $19 32½			
From individual Members, 6 00	25 32½		
			$86 50½
II. Interest moneys received, -	$6,126 93		
Off—Interest paid to Trustees of Theological Seminary, - -	1,200 00		
			4,926 93
			$5,013 43½

DISBURSEMENTS.

I. Sundry Expenses.		
For transcribing Report of Directors,	$5 20	
For Postage and Sundries, - -	11 82	
For Counsellor's Fees and other legal expenses, - - - -	68 00	
For Travelling Expenses and Surveying of Lands, - - - -	37 50½	
For Compensation to Treasurer, -	100 00	
		$222 52½
II. Expenses on account of land in Erie county, For two years salary paid James Miles, Esq.,		$120 00
III. Losses on old Debts, - - - - -		724 47½
IV. Placed to Contingent Fund, - - - -		500 00
V. Contribution to General Mission Funds, -		3,200 00
VI. By last year's Surplus of disbursements, -		213 85½
VII. Surplus of Receipts, - - - - -		32 58
		$5,013 43½

REPORT OF THE DIRECTORS OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, READ AT THE GENERAL MEETING, SEPT. 11, 1845.

A.

OF THE MISSION AT NEW FAIRFIELD, IN UPPER CANADA.

This mission still continues in charge of the brethren Vogler and Regenass. Their reports, excepting some incidents of a most painful nature, contain intelligence of a gratifying character.

The services of the sanctuary were observed as usual, the attendance being encouraging. Christmas, New Year's eve, and New Year's day, Epiphany, the Passion week, Easter and Whitsuntide, were times of refreshing from the presence of the Lord.

The Communion approved itself to many a powerful means of grace. Of this the private conversations had with the individual members of their flock, previous to every participation of the Lord's Supper, furnished satisfactory evidence to our missionaries, besides affording them opportunities for giving additional instruction to their charge how to progress in the divine life, for encouraging them to strive for higher attainments, and admonishing them to avoid whatever is inconsistent with the christian profession.

A melancholy accident occurred in the month of June last, which was as mortifying to our missionaries as it was distressing. Four Indian brethren, having become intoxicated in a neighboring town, attempted whilst still in a state of inebriety, to return to their homes. The Thames, in the immediate vicinity of New Fairfield, lay between them and the village. Night had already set in when they reached its banks, and whilst they were crossing it, one of their number losing his balance, fell out of the canoe and was drowned. May the pointed exhortation addressed to the assembled multitude on the occasion of the funeral of this unhappy individual, have produced a salutary and permanent impression.

We mention another occurrence which took place some months previous to the one just narrated, in order to show what scenes our missionary brethren are obliged at times to witness. A dissolute young female, not in connexion with the church, had taken up her abode with a relative residing at New Fairfield. Every effort of her husband to keep her at home proved abortive, and all the admonitions addressed to her by others, failed of producing the desired effect. It was not long before brother Vogler was summoned to her bed-side. The hand of death was upon her. The convulsive throes that agitated her whole frame, and the cold, clammy sweat that stood upon her brow, plainly indicated this. Convinced herself, that her dissolution was at hand, the agony of mind which she endured was even more distressing than the pangs to which her body was subjected. Her sins appeared in dark array before her, and fearful apprehensions filled her soul, when she reflected that soon she would be summoned to answer for them at the bar of God. In this condition she earnestly requested the attendance of the missionary. He directed her to Jesus, the Saviour of lost sinners, and addressed himself to the throne of mercy in her behalf. Her parents, who had separated from each other, the mother having cultivated an adulterous connexion with an Indian at Monseytown, were both present during their daughter's illness. Parental affection, which seemed to have become extinct, had been awakened in their bosom, when the sad tidings reached them that no hopes were entertained of their child's recovery. and however loath they may have been to meet, it drove them to the cabin where lay the attenuated form of their dying daughter. What a sight! father and mother, burning with hatred toward each other, stood weeping side by side over the emaciated being whom they had cherished in her infancy. Meanwhile the present husband of the mother, sat in the same apartment, an unconcerned spectator of a scene at once most tenderly affecting, and yet revoltingly disgusting.

The hope was expressed at the time of the interment of this individual, that even at the eleventh hour she had obtained forgiveness of her sins through faith in Him, whose precious declaration stands recorded in Holy Writ, "him that cometh to me, I will in no wise cast out."

The mission-school was continued during the past year with as much regularity as circumstances would allow. The progress of the children in attendance however, was not so gratifying to their instructors as they could wish. This fact is to be attributed neither to a want of talent on the part of their pupils, nor yet to negligence on that of the teachers; but the impossibility as it would seem, of securing a regular attendance at school, appears to be the only cause. Indeed, the obstacles in the way of this most desirable arrangement, are such as are deemed by our missionaries insurmountable, at least for the present. As an incitement to diligence, little presents were distributed amongst the children, for which our brethren at New Fairfield, express themselves indebted to the Sunday-school at Bethlehem.

An encouraging proof of the interest felt by the colonial government in the education, as well as in the moral and religious improvement of the Indians, was given in a circular addressed by the Governor's secretary, to every clergyman and teacher amongst the different tribes subject to British sway, inviting them to give a statement of the condition of their respective schools, and the number of souls attending divine service on every mission station, as also to report the moral character of the Indians in general.

The energetic conduct of the Government agent, has put a stop not only to the frequent trespasses of the whites on the timber growing on the lands of our people, but also to the repeated and annoying attempts of Christian Indians, adhering to other denominations, to "squat" on those portions which are still unoccupied.

Last November, three Pottawatomies, professedly belonging to the Romish church, arrived at New Fairfield, and asked leave permanently to locate themselves on our lands. Permission being refused, after they had stated that their priest had strictly charged them never to forsake the church to which they were attached, they left highly offended.

From the middle of November till the end of April, a young German brother, named John J. Auch, was an interesting inmate of the mission-family. He was the bearer of a letter from a clergyman stationed at Ann Arbor, from which it appears that the Lutherans in various parts of Michigan, purpose to establish a station amongst the Indians, on the island of Manitou, in Upper Canada, and that brother Auch, has received the ap-

pointment of missionary. His design in coming to New Fairfield, was to obtain a thorough knowledge of the Delaware language, as well as to inform himself of the manner in which the spiritual and temporal concerns of the congregation are conducted. The brethren Vogler and Regenass felt it a privilege to render him every assistance in their power.

The plentiful provision made for the supply of the temporal wants of our Indian flock by Him, who openeth his hand and satisfieth the desire of every living thing, calls for our warmest gratitude. The corn crop in particular, the main dependence of our people, was abundant, and far exceeded the most sanguine expectations.

It is gratifying to perceive that our converts are beginning to pay more attention to agricultural pursuits, than was formerly the case. Last fall one of them realized 115, and another 100 bushels of wheat. The past spring however was unfavorable, garden and field produce suffering severely from the late frosts, as well as from the drought of three months' duration immediately succeeding; so that fears, apparently but too well grounded, are entertained that the crops this year will prove a total failure.

The new house in progress of building at the time of our last report, has been finished, and it is occupied by brother Vogler and family. The dwelling of brother Regenass is undergoing thorough repairs, and a new barn is about to be erected.

With some few exceptions, the health of the members of the mission-family, as well as of the congregation in general, has been good.

During the year, two adults and six children, have been baptized, whilst the number of deaths was but four, two of these being infants.

At the close of 1844, our missionaries reported as under their charge 35 communicants, 48 baptized adults, 67 baptized children, 10 unbaptized infants, and 20 more, consisting in part of candidates, and in part of such as are suspended from church privileges—total 180 souls. The number by this time, probably amounts to about 200; for according to recent letters, four families from Grand River, had become permanent residents of New Fairfield.

B.

OF THE MISSION AT WESTFIELD, IN THE INDIAN TERRITORY.

In our last report we stated that Br. and Sr. Bachman, had set out for Westfield, early in the month of September; after a fatiguing and dangerous journey of several weeks, they arrived

in safety at their place of destination, and met with a hearty welcome from Br. and Sr. Micksch, who were at the time in a state of feeble health, and had been anxiously expecting the arrival of their future colleagues, who might relieve them of at least a portion of their very arduous duties.

In consequence of the tremendous freshet in the Kanzas, described in our late report, fevers speedily set in, which soon assumed a most malignant and fatal character, and raged to such an extent at Westfield, that all the brethren, with but two exceptions, were laid up.

Br. Micksch and his wife were both attacked, the latter more severely than her husband. Our missionary, though much debilitated, attended as usual to his various duties. No less than seventeen of the members of the congregation deceased from the 24th of August to the 22d of October. Br. and Sr. Bachman were but slightly indisposed.

Towards the end of October, our Indian brethren were happily relieved, at least in some measure, from the sufferings consequent on the destruction of their property, occasioned by the inundation of the Kanzas, by the receipt of $666 66 from the United States government. This amount includes that portion of their annuity which was still due.

Two individuals, members of the Friends' Society, one of whom is agent for the Indiana yearly meeting, and travels for the purpose of relieving the most pressing wants of the destitute aborigines, presented our people with an hundred bushels of Indian corn.

The celebration of Christmas was attended by a large concourse of strangers, who conducted themselves with a decorum, that would have been creditable to any assembly of christians any where.

Br. Micksch, in a letter written at the close of last year, remarks: "This has been a memorable year for our congregation. We have abundant cause to be unfeignedly thankful, that notwithstanding the gloomy prospects as to the outward support of many families in connexion with us, and the epidemic which raged here, God has mercifully helped thus far. None of us suffered hunger, whilst the majority of our people were enabled to provide for themselves, and those dependent on them."

Early in January of the present year, Mr. Harvey, the superintendent of Indian affairs, arrived at Westfield. He had been successful in his efforts to obtain from the United States' government some relief for the suffering red-men. One hundred and eighty bushels of Indian corn were granted to our people, this very acceptable gift being realized in February.

At the commencement of the year, Br. Bachman, re-opened the school. The average attendance is from sixteen to twenty.

A heathen Indian was visited in January at his own request, by Br. Micksch, and subsequently he obtained permission to reside at Westfield, it being evident, that he had been awakened to a sense of his lost condition, by the instructions of the missionary. His wife who lay ill at the time of Br. Micksch's visit, was baptized on her bed, and soon after breathed her last.

Our former report makes mention of a recluse, a man far advanced in life, who occupied a solitary cabin, deep in the forest. His name was Temachk. On the 31st of January, he was found in the hovel in which he had lived, a corpse. He had given marked attention to all the public services of the festival of Christmas. This fact induced Br. Bachman to speak to him in private, concerning the one thing needful. But scarcely had he discovered the missionary's design, before he withdrew, without deigning to make a single reply. According to the directions of a relative of his, he was buried in his cabin.

Br. Micksch, whose health had for a length of time been in a very precarious state, found himself necessitated by his increasing infirmities, to repair to the manual labour school of the Methodists, an institution located at the distance of eleven miles from Westfield, that he might have the benefit of the services of the physician residing there. A month's release from all the wearing duties of his station, together with God's blessing on the unwearied efforts of his faithful medical attendant, so far restored him, that on the 8th of March, he was able to return to his post, and assist Br. Bachman, in holding the usual meetings of the Passion-week. On Easter Sunday, he preached his last discourse, as it afterwards proved, though at the time, neither he nor his audience, had the least presentiment that it was snch. Immediately after the festive season, which witnessed his last public ministrations, his health visibly declined, and soon the symptoms of a dropsical affection of the chest became plainly evident. On the 3d of April, accompanied by his wife, he again repaired to the Methodist Institute, having on the day previous, addressed a letter to Br. Benade of Bethlehem. In this his last communication, he thus expresses himself concerning the mission-church under his care: "With the exception of some individuals, whose trifling and dissolute habits occasion us much uneasiness, our little flock is in a delightful state. The Passion-week was a solemn and most blessed season."

Our departed brother appears not to have suspected that the time of his entering into his eternal rest, was so very near at hand. A week had hardly elapsed, before Br. Bachman and his wife, who had visited him but a few days previous, were summoned by a messenger to the death-bed of their much es-

teemed colleague. This was on the 10th of April. With all possible speed they obeyed the solemn summons; but whilst still on their way, a second messenger brought them the tidings of his departure to a better world. Painful was their meeting with the widow of the deceased, whom they found weeping beside his lifeless remains, and yet sweetly resigned to the will of Him, who doeth all things well.

Br. Bachman, in a letter written within a few hours after his colleague's demise, communicated with a heavy heart, the circumstances of his death, to the Board at Bethlehem. On the following day, his corpse was taken to Westfield, and interred the same evening. An impressive discourse was delivered on the occasion, by Mr. Berryman, the superintendent of the Methodist missions, in the vicinity of our own. Scarcely a dry eye was to be seen amongst the many who had assembled to pay their last respects to our departed brother, and the half-stifled sobs that were distinctly heard beside his grave, were an honorable testimony of the esteem in which he was held by all who knew him, Indians as well as whites. We too deplore his loss. Called away to his reward before old age had overtaken him, in the midst of usefulness and untiring activity, and at a time when we find it difficult to fill the vacancy occasioned by his death, we feel that we need grace to bear this bereaving Providence with due submission to the will of God. It is our fervent prayer, that He who called his servant home, may direct us where to find another, as faithful and as energetic, to supply his place.

Fifteen years of our sainted brother's life, had been devoted to the service of our Indian missions. Eight of these were spent at New Fairfield, and the remainder in the far west, which now contains his grave. In the 53d year of his age, he received the joyful summons, "Enter into the joy of thy Lord."

His widow left Westfield soon after his departure, commended to the care of Providence by our Indian flock, and arrived at Bethlehem in the month of June. She has since retired to Litiz, intending to pass the remaining part of her earthly pilgrimage in the bosom of the same church in which she was first impressed with a sense of the importance of religion, and in the same village in which she spent the first years of her married life.

On the 11th of May, the newly erected meeting-house at Westfield, was solemnly set apart for the worship of the Triune God. Br. Bachman offered the dedicatory prayer in the Indian language. A Methodist missionary, Mr. Tolbut, preached a very appropriate sermon, after which the ordinance of baptism was administered to an adult female. In the evening the communicant members partook of the symbols of the Saviour's pierced body and His shed blood; previous to which an Indian,

the head of a family was confirmed. This appears to have been a day of peculiar blessing to the congregation in general.

The painful duty again devolves on us to report the destruction of much of the property of our people, by a disastrous flood, which occurred in the month of June, in consequence of heavy and long continued rains. The Kanzas began to overflow its banks on the 22d, and already on the same day quite a number of fields were covered with water to the depth of seven feet. "Notwithstanding the melancholy prospect before us," such is the language Br. Bachman holds in the diary of the mission-church: "we enjoyed a most delightful sabbath. The sanctuary was numerously attended by christians as well as heathens, and in presence of a large assembly, an adult female was baptized into the death of Jesus. It seemed as if the loss of our earthly property, which seemed inevitable, made us value our spiritual privileges more than ever." During the following two days, the water continued to rise and then began to subside, having devastated the fields of eleven families. Four enclosures, including the one set apart for the use of our missionaries, escaped the inundation. Timely relief was afforded to a brother, who had lost his all, by his son-in-law, a Shawnee, who gave him the produce of three acres planted with Indian corn. Br. Bachman expresses the hope, that those of his flock, who reside in the more elevated parts of the village, may be enabled, by dint of industry and economy, to realize more than a sufficiency for themselves, and afford at least some assistance to their suffering brethren.

A month after the occurrence just narrated, a destructive thunder-storm, accompanied by a heavy fall of rain of three hours' duration, did great injury to the cabins, as well as the fields and gardens of our Indians. Unexpected and most grateful was a gift of sixty dollars, from the female Missionary Society of Bethlehem, which reached Westfield in time to supply their most pressing wants.

We commend this mission-station, which, within less than two years, has been twice visited by floods, and which was subjected during that time to the ravages of a most fatal epidemic, to the kind sympathy and prayers of our brethren every where. May the Lord, whose chastening rod our Indians have been made to feel so sensibly, sanctify to them these severe trials, and by means of them may they be weaned from the things of this world, and induced to set their affections on things above.

Nor ought our missionary and his companion to be forgotten in our prayers. Their duties are arduous; their discouragements many; their experience bitter. May God sustain them and give them grace, that their confidence in Him fail not. May He restore to them their bodily health, which in Br. Bachman's

case in particular, has become much enfeebled, and grant them strength and energy, cheerfully to continue their labours in that portion of his vineyard to which He has appointed them.

During the year 1844, four adults and fifteen children, were baptized four persons received on probation, four confirmed, whilst thirty in connexion with the church departed this life. Of this number three died whilst absent from the village.

At the close of the year, the congregation consisted of thirty-six communicants, forty probationers, forty-six baptized, and nine unbaptized children, and fourteen others, some of whom are candidates for adult baptism, whilst the remainder are excluded from church fellowship. Total, 145.

II.—Report of the Secretary of the Ministers' Aid Society, with an introductory Letter from Br. S. Reinke.

Bethlehem, October 14, 1845.

Dear Brother,—Being aware that you heartily coincide with St. Paul's declaration, 1st Cor. xii, 26: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it," and that you are persuaded of the truth of the old adage: "every little helps," I feel happy in being favored to transmit to you, for insertion in the Missionary Intelligencer, a copy of the Report read at the anniversary meeting of the Ministers' Aid Society, held on Tuesday evening, October 7, 1845, according to a resolution passed to that effect, by a majority of the members present. This Society, which is still in its infancy, and which, according to the second article of its Constitution, has for its only object, "to aid in affording pecuniary assistance to those ministers of the United Brethren's Church, who are under the superintendence of the Provincial Helpers' Conference, at Bethlehem, and whose salaries are inadequate to their maintenance," owes its existence, in part at least, to certain funds collected by a number of sisters, at York, Pa., and forwarded by them to a friend at Bethlehem, accompanied by the request, that the money thus collected should be devoted to some benevolent purpose. A number of our sisters at Bethlehem, having repeatedly consulted together how this money should be applied, and different clerical and lay members having frequently expressed a wish that a Society might be formed for the purpose of raising funds towards affording pecuniary assistance to indigent ministers, a meeting was finally called, to which all, without exception were admitted, who were willing to contribute at least twenty-five cents, per annum, to such a society. On the 3d of

October, 1844, they met in due form, numbering upwards of seventy members, adopted a constitution, previously framed, and elected the following brethren as their Committee of Management, for the first year. Rev. Henry A. Shultz, President; Wm. Theodore Roepper, Secretary; John C. Brickenstein, Treasurer; and the brethren Jacob Rice, Rev. P. H. Goepp, and J. M. Micksch, as Managers.

We should be exceedingly happy, if many brethren and sisters, in other congregations, would come to our aid, by their regular annual subscriptions, or occasional donations; or if they would form branch associations, auxiliary to this Ministers' Aid Society. Having, myself, been stationed at one of our outposts, for near nine years, I know from experience, the privations some of our ministers there, are subject to; and therefore feel doubly solicitous, that the funds of our infant society, having experienced a tenfold increase, might soon enable us to transmit such considerable sums to indigent ministers, as were several times, through the agency of an esteemed friend, forwarded to me, by the New York Female Missionary Society, to whom I still feel myself under great obligations for the timely assistance then rendered to me.

It may not be amiss, for the information of more distant subscribers, to insert the sixth and seventh articles of our Constitution, relating to the application of the funds collected.

Art. 6. Assistance from the fund of this Society can be granted by the Committee only. The Committee are authorized, annually to appropriate, besides the interest of the fund, a sum not exceeding one-half of the yearly subscriptions or donations, either *indirectly,* by making a donation to the Pennsylvania Sustentation's Diacony's Fund, at Bethlehem, or by *directly* designating a sum in support of a necessitous minister or ministers.

Art. 7. All legacies, however, that may be bequeathed to this Society, are *not* to be *distributed* by the Committee in the annual appropriations, but to be invested with the general fund of the Society.

REPORT OF THE SECRETARY OF THE MINISTERS' AID SOCIETY, READ AT THEIR FIRST GENERAL MEETING AT BETHLEHEM, OCTOBER 7, 1845.

In presenting to you this First Report of your Society, your Committee have but very few facts to recount, which marked their proceedings during the past year. Such is the natural consequence both of the infancy of the Society, and the hitherto limited number of its members, who, with but few exceptions, are residents of this place. We, however, entertain the most cheerful hopes, that our brethren and sisters in all the congregations in that provincial district, to which the activity of this

Society is confined, will unite with us in endeavouring to promote the spread of the gospel at home, by affording some pecuniary support to such of its ministers, whose income, arising from their stations, is inadequate to their maintenance. Invitations to join us in this work, which we trust is of the Lord, have been sent to ministers and friends, in our different congregations. From some, we have received promises of support, active steps having hitherto been delayed, by unavoidable circumstances.

With regard to those, who have not yet responded to our friendly call, we trust we may yet succeed in awakening an interest in a cause, which however feebly, yet sincerely aims at the welfare of the whole.

The Treasurer's Report shows the receipts from collections and donations up to December 30, 1844, to have amounted to $96 25. Of these, $43 75 were collected among the members at Bethlehem; and $30 presented by a number of sisters from York, Pa. We take peculiar pleasure in making public mention of this latter donation; as the gift of this sum, in a manner, gave the first impulse to the formation of this Society. A second donation from the same source, amounting to $35, has been received in July last. Our friend, Mr. John Jordan, of Philadelphia, has liberally presented $20 towards the object of the Society, and notified his readiness to grant further assistance. To all these kind friends, present and absent, the Committee return their hearty thanks.

Of the above $96 75, $50 were invested on interest, at 5 per cent. per annum, with the Treasurer of the Pennsylvania Sustentation Diacony, and $40 equally divided, as appropriations among eight of our ministers in country congregations. We have received the most pleasing acknowledgments of the receipt of these small sums from the several brethren, to whom they were sent; acknowledgments, which not only expressed the most heartfelt gratitude for the interest taken by our Society in the welfare of these distant laborers in the Lord's vineyard, but which breathed a spirit of devotedness to the cause, and a firm reliance on the helping hand of their Master, under outward troubles and difficulties, which is truly cheering to the heart.

One brother writes: "I rejoice in being able to encourage you in your charitable undertaking, by expressing my heartfelt thanks for this manifestation of your love and zeal for the Saviour's cause. You speak in your letter of the Society's inability to make any larger appropriation for the present. Tell them that the sum was large enough; for I am, at present, not in want. The Lord, whom I serve, has graciously helped me through thus far; but He, undoubtedly, sees that I will stand

in need of the money you sent, and He therefore inclined your hearts to send me a provision in time."

It is truly affecting to see what sacrifices are made by the members of some of our distant congregations in the West, to secure to themselves the blessings of a resident minister of the Word. In relation to this, we quote the following correspondence.

"I have the best reasons for believing that my people are not only persuaded, but heartily willing to contribute not only to the support of the minister that labours among them, but also to the furtherance of the gospel beyond the limits of their own congregation, liberally, in proportion to their means. They have shown themselves loath to seek or accept extraneous assistance on several occasions, when they believed themselves competent to bear the burden themselves; and would rather help, than be helped; feeling, no doubt, that it is more blessed to give, than to receive. I have never pressed the matter of an adequate support or ample maintenance for myself; because, during the last three years, our people have labored under pecuniary difficulties which, I think, can hardly find a parallel in the East. The last two seasons, the harvests have been almost a failure; prices rule very low, and there is scarcely any money in circulation. It was often truly affecting to see, with what exertions and sacrifices, something was made up for me. This is the spirit, probably, of the greater part; and where such a spirit prevails, nothing seems to be wanting to insure the minister an ample support, except the return of better times; and these, under the divine blessing, we look for shortly."

Let us rejoice in having some means offered to us, in our association, of hastening to the relief of such of our brethren and sisters, whose temporal resources should, at any time, fail them, under untoward circumstances.

The missionary field of our Church has deservedly excited the most lively interest among all classes; not only of our own community, but also among people of most other denominations. The fact, that there are still so many nations which have never been reached by the light of truth, or whose eyes are not yet open to it, is sufficiently glaring, to strike the attention of the most careless observer. But while we cannot too highly esteem the sphere of missionary labour, let us not undervalue the labours of our ministers at home. A very little reflection and observation will suffice to point out a great number of dark spots among the sunny realms of Christendom, where the active exertions of the minister of the gospel are no less required to disseminate the light of gospel truth. While we are repelling the enemy abroad, among the heathen, let us be watchful at home, and not allow him to recover his old ground, for want of defenders,

or for want of the necessary support of the latter. We cannot all take the field in this noble conflict; therefore, let those that stay at home, support those that fight in the van, by their prayers and by administering to their wants, each according to the talent which God has entrusted to him.

In conclusion, we offer up our thanks to the divine Head of our Church, for having permitted us to make this small beginning in a cause, which is designed for the promotion of his kingdom on earth, and entreat him to cause his blessing to rest upon it, by giving our thoughts and actions such a direction as that they may redound to his glory.

HENRY A. SHULTZ, *President.*

WILLIAM T. ROEPPER, *Secretary.*

[From the Periodical Accounts.]

III. MEMOIR

Of Br. BENJAMIN GOTTLIEB KOHLMEISTER, *for thirty-four years a Missionary in* LABRADOR, *who departed this Life at* NEUSALTZ, *in* SILESIA, *June 3rd,* 1844, *in the eighty-ninth year of his age.*

(Compiled from his own Manuscript.)

"AFTER much hesitation, I at length yield to the repeated solicitations of my relatives and friends, that I would draw up some record of my pilgrimage through time. May it be to the sole honour of my merciful Redeemer! It is in His name that I venture on the task, having now reached the eighty-third year of my age.

"I was born, February 6th, 1756, at Reisen, near Polish Lissa, in the Grand Duchy of Posen, where my father was for many years baker to the Sulkowsky family, who had their seat in this small town. On the demise of the reigning prince, which happened when I was nearly four years old, my parents removed to Schwersentz, near Posen; but the depression occasioned by the seven years' war had extended to this place also, and their business kept declining.

"I was of a very lively turn, and readily followed the evil examples which were not wanting around me, so that I early fell into follies which I had afterwards to mourn over. Yet, even then I felt in my heart many drawings of grace from the Holy Spirit, especially at the celebration of Church festivals. I was often deeply affected at these seasons, and promised God that I would be a good child; nor did my mother fail to add her exhortations. I gladly committed to memory texts of scripture, which at times went to my heart. When reading about the primitive Christians, in the Acts of the Apostles, it

was a trouble to me, that there were no such congregations to be met with now, and I cherished the determination, as soon as I grew up, and had learned a trade, to travel in quest of such persons, and join myself to them. During our five years' abode at Schwersentz, I experienced a special preservation of my life. When in my fifth year, I was playing with a number of other children in a barn, and, on the threshers going to their luncheon, we hid ourselves in the straw. When they returned to their work, I began to creep out, when one of them aimed a blow at the moving straw with his flail, and hit me on the back of my head. I was carried home bleeding and senseless; but, by God's mercy, the wound was healed, without leaving any bad effects.

"In the spring of 1764, my father traveled to Warsaw, to see whether he could establish himself there, and, in the autumn, he sent for my mother and myself, with my two sisters. We set out with a Polish carrier and another passenger. The journey was exceedingly tedious and difficult, owing to the bad roads; and, what was worse, the country was infested by numerous bands of robbers. Our carrier lost his way in a forest, through which we had to pass for thirty miles. At length, as night came on, we reached a large public-house in the middle of the wood. The only inmates were a churlish Polish landlady, and two or three maids, busily employed in preparing a feast. But, in spite of all our entreaties, they refused to give us any food, saying that all was bespoken for guests who were to come at night. This alarmed my mother and her fellow-travelers. They resolved not to remain in the house, but made a bed of straw for herself and my elder sister, under the wagon, while myself and younger sister were lodged in it, and thus we went hungry to rest. About midnight, they heard a shouting and whistling in the forest, and presently a number of vehicles drove into the yard. Feasting and revelry succeeded; at length some of the party came out with lights, which they held close to our eyes. My mother and the rest below, though trembling with fear, pretended to be fast asleep, and we were so in reality. After examining our boxes without finding any thing to attract their attention, they left the wagon, and before daybreak the whole party drove off. We too quitted our wretched quarters as soon as it was light, but it was late at night before we cleared the forest, after having been overturned, while crossing a deep stream in the dark, providentially without any fatal disaster. My mother often referred to this journey, with thankfulness for God's gracious preservation.

"At Warsaw, likewise, my father found much difficulty in carrying on his business, so that my schooling was again fre-

quently interrupted, my parents requiring my serviees at home. I was fond of reading the Bible, especially the historieal parts of it; it was, indeed, the treasure of my childhood. One day a great fire broke out in our street, and we had to remove our furniture. Without earing for my elothes or trinkets, I seized upon our large family Bible, and though I could scarcely lift it, sueceeded in bearing it away, till the danger was over. My parents were greatly pleased with this incident, and promised that this Bible should deseend to me.

"In my 14th year, my father departed this life, leaving my mother, with myself and my younger sister, in very needy eircumstances. My other sister had died a year before, and my two elder brothers were apprenticed in Posen and Lissa. My mother was encouraged by her friends to earry on the business with the help of journeymen. She entered on it with prayers and tears, and God so blessed her ehildlike confidenee in Him, that she was not only enabled to pay the debts of her late husband, but acquired a handsome property. I too had to lend a helping hand whenever I eould, and, in her mind, she destined me to succeed her in the business.

"The Protestants of Warsaw had, at that time, neither ehurch nor minister of their own. Divine service was held in the hotel of the Danish embassy, and their ehaplain, the Rev. Mr. Scheidemantel, instructed and eonfirmed the Protestant children. Though in his sermons, he dwelt principally on a virtuous life, his preparatory instructions and address at our eonfirmation were decidedly evangelical, so that we were deeply affected on that solemn oecasion. I entered into a covenant with God with many tears, and promised to devote myself to Him, to forsake all sin, and by His grace to lead a new life; and thus I drew near to the table of the Lord with solemn awe, and with deep emotion of heart.

"For some time I went on very comfortably, adhering to my good resolutions, and assisting my mother in her business. But when she pressed me to devote myself for good to this line of life, I felt an invincible repugnance to comply with her request, having a great desire to learn eabinet-making. She was greatly disturbed at my refusal, but when she saw that I was not likely to settle down at home, she at length gave her consent to my wishes, and apprenticed me to a cabinet-maker, in my 16th year. This apparently trifling eireumstance had a material influenee on my future eourse, for, had I fallen in with my mother's views, I should have been fixed for life at Warsaw, and my eonnexion with the Brethren's Chureh, and the graeious designs of my Saviour regarding me, would have been frustrated. My master and his wife treated me as their own child, having no children of their own.

"Soon after, I fell into great distress of soul when about to partake of the Holy Communion. The whole catalogue of my sins from my earliest days was disclosed to my sight, and I seemed to stand on the very brink of hell. St. Paul's words: '*Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord,*' seemed to be leveled at me, and I thought there was no hope of deliverance left me. 'All men,' I reasoned, 'may be saved, but not thou.' In this state I continued for several weeks, and all the time I durst not unburden myself either to the minister, or my mother, or my master. I was afraid that they would only shun me as one cast off by God, and there was none, I thought, that could help me. At length I sank into despair, and could not even pray.—'What boots it for thee any longer?' was my melancholy reflection. I was besides tormented by blasphemous thoughts, and groaned out: 'Oh! that I had never been born!'—everything that I opened to in the Bible or in religious books, condemned me.

"In this indescribable misery, I went one day to a retired spot in the garden,—it was under an elder-tree, if I recollect right,—and, kneeling down in great dejection, I called upon God in the anguish of my soul, asking whether there were indeed no hope for me, no prospect any more but everlasting perdition. In a moment, a beam of light fell on my darkened soul; I heard as it were a voice within me saying: 'No, thou shalt not be lost—there is yet mercy for thee.' No words can describe the sudden change in my feelings; I was like a malefactor condemned to death, when the reprieve comes. There was light in my soul; it was full of peace, and comfort, and heavenly joy, and my mouth overflowed with gratitude and praise to the God of mercies. Now the Scripture passages which I had learned at school were life and joy to my spirit, especially the 103rd Psalm: '*Bless the Lord, O my soul, &c.,*' which exactly expressed the feelings of my heart.

"This happy, cheerful frame of mind continued for a considerable period; nothing interrupted my child-like intercourse with my gracious God and Lord. Even amidst noise and bustle, I could hold undisturbed communion with Him as the Friend of my soul, and neither saw nor heard what passed around me. On Sundays, I usually visited my mother, and now with pleasure and edification for my own heart, read to her a sermon or a portion from some devotional book, which I had before done only with reluctance and distaste. Still I said nothing even to my mother of what had passed within me.

"At length, it happened that a neighbour, an aged man, named Böhme, who had formerly lived in Dresden, came in one Sunday. He was an awakened man and had often spoken

to my mother on the necessity of the new birth. He did so again on this occasion, but my mother could not take it in. I was by turns listening to their conversation and reading a hymn from the Dresden Hymn-book, in which is the verse, '*Reach out thy sceptre, King of love,*' &c. This hymn had been a great comfort to me in my time of trial, and while reading it again, the tears stole down my cheeks. Our visiter observed it, and inquired what I was reading, which drew from me an account of what had taken place. He wept tears of joy and thankfulness, and turning to my mother said: 'This is what I have been speaking of to you,—*Except a man be born again he cannot see the kingdom of God.*'

"It was a great comfort to me, that I had found a friend with whom I could converse on spiritual things. But in half a year he was taken from me, departing in faith in the merits of Jesus Christ. I shed many tears for his loss: for he was my first Christian friend and counsellor, and he gave the turn to my future course, advising me, when my apprenticeship was out, to go to Dresden, where I should find a worthy Gospel minister, of the name of Peterman, and many children of God.

"On the expiration of my apprenticeship at Midsummer, 1775, associating with journeymen, I soon lost all my good impressions, and, yielding to temptation and bad example, became again the slave of sin; but my faithful Saviour still held His hand over me, and His good Spirit checked me in my sinful course, so that I had no rest, and often turned to God with weeping and supplication, for deliverance from this sad condition. I determined to break off from my present connexions, and, having obtained my mother's consent, I set out on my wanderings February 13, 1776, bending my steps in the first instance to Lissa, where my mother's relations lived; but, though I formed good resolutions, I soon found, that I carried with me the same corrupt heart. My young relatives invited me to their merry parties; but my uneasiness of mind followed me every where, and though I forgot it for a time while in company, yet no sooner was I alone, than it returned with double force, so that I sometimes spent whole nights in weeping and prayer.

"Amongst my relatives was a young married woman, who was said to be low spirited and melancholy. On calling upon her one Sunday, I found that she, like myself, was under concern for her soul, and I disclosed to her my own uneasiness of mind. She said that she had for some time noticed, that I did not seem to enjoy myself in parties of pleasure, and yet I joined in everything as well as others. This had stumbled her, and prevented her speaking freely to me. I was deeply struck with this reproof, and promised her, with tears, never to forget

the caution she had given me. We mutually encouraged each other, to lead a life well-pleasing to God, and to pray for his help: yet we were both of us ignorant, that grace was to be found alone in Christ and His atonement.

"From Lissa I went to my native town, and wrought there a quarter of a year, when, to avoid the solicitations of my youthful acquaintances who sought me out here also, I removed to Breslau. Meeting with a very bad master, I soon proceeded to Freyburg, at the foot of the Giants' Mountains, where I staid over winter. My distress of soul still continuing, the advice of my old friend Böhme occurred to me,—to go to Dresden. I set out thither, and, after making some stay at Landshut and Hirschberg, arrived in Dresden, August 3rd, 1777, where I found work immediately.

"My first concern was to seek out the Rev. Mr. Peterman, but no one of whom I inquired knew any thing about him, till, at the end of a month, I learned from an awakened comrade, named Pfeiffer, that he was minister of the small wooden Bohemian Church, outside the gate. We went next Sunday to the early service, which was in German. The sermon made a powerful impression on me; for I now, for the first time, heard the *Saviour* faithfully proclaimed as the propitiation for our sins. On coming out of church, we were accosted by a young coachman, (the late Br. Scheibe,) who asked us how we had liked the sermon, to which he had seen us so attentive. We replied, that we had found here what we had long sought in vain. On entering into further conversation with him, he informed us, that there were many awakened persons in Dresden who met together for mutual edification. One of these meetings for single men, which he himself attended, was held every Sunday evening at the parsonage by young Mr. Dohnert, the deacon. At our request, he introduced us to the deacon, who received us very cordially, and gave us an invitation to the evening meeting. We went at the time appointed, and found his large room filled with single men, amongst whom were many soldiers. A discourse was read, in which our Saviour was set forth as the Friend of sinners, seeking the lost, and affectionately inviting the weary and heavy-laden to come to him, and find pardon and free grace in his atoning sacrifice. This was a cordial for my wounded and troubled spirit,—this I had long been seeking for, but never found. I had never till to-day heard such a description of our Saviour. The name of *Saviour* was now sweet to me beyond expression; henceforth I could pour all my requests into His bosom with childlike confidence, and it seemed as though my heaven had begun on earth.

"We soon after learned, that this Society was in connexion with the Brethren's Church; indeed, most of the single Brethren belonging to it subsequently joined one or other of our congregations. In this fellowship with so many souls concerned for their salvation, I felt unspeakably happy, and prized our social meetings above all earthly good. My companion, Br. Pfeiffer, and myself, were united in the closest friendship. Our leisure hours were spent in mutual conference; encouraging each other to live entirely for our Saviour. On Sundays, we visited Br. Scheibe, and others of the single Brethren, or sought out some secluded spot in the suburbs, where we prayed and sang together. Sometimes we visited the soldiers belonging to our Society, while on guard or in the camp.

"Having never corresponded with my mother since I left Lissa, I now felt a peculiar impulse to write to her, informing her of my present happiness, in the society of so many children of God. This letter reached her on her dying bed, two days only before her end. On its being read to her, she lifted up her hands, and said, 'Now I can die in peace, having heard such good news of dear Benjamin; my anxiety for him is over; —he has learned to trust in the Lord, and he will prosper.'

"Having meanwhile heard and read much of the Brethren's Church, I conceived an ardent desire to visit Herrnhut, and applied to my master for leave of absence for five days. He inquired whither I was going, and on my naming Herrnhut, he smiled, and wished me a pleasant journey, but said I must not stay too long. On reaching an eminence which commanded a view of the whole city, I looked back on it with heartfelt gratitude to the Lord for all the proofs of grace and the seasons of spiritual enjoyment which had here been vouchsafed me by the Lord; and a voice within me seemed to say: 'Your abode in Dresden is at an end; you belong to it no more!' I pursued my journey, engaged in happy converse with the friend of my soul, and cheered by the text for the day: 'Truly my soul waiteth upon God, from Him cometh my salvation.' (Ps. lxii. 1.) On the evening of the day following, June 26th, 1778, I arrived in Herrnhut. As I caught the first glimpse of it from Strawalde, it glittered in the sunbeams, and I hastened forwards with eager step and beating heart. The bell rang for the meeting just as I entered the place, and I went straight to the chapel, where the hymn struck up, 'I will sing to my Creator, &c.'* My feelings overpowered me, I was deeply impressed by the sight of such an assembly, I saw with my mind's eye a *living congregation of the Lord*, such as I had longed to see

* A well-known hymn, by Paul Gerhard, see Brethren's Hymn Book, No. 188.

in my childhood. The daily word was: 'Let the God of my salvation be exalted.' (Ps. xviii. 46.)

"After the meeting, Br. Wagner sought me out, and took me to the single Brethren's house, where I was kindly entertained during my stay. But now the feeling of my sinfulness and unworthiness disturbed me, as I felt quite unfit to live amongst these happy children of God. Br. Wagner observed my uneasiness, and took me to the venerable Br. Gneuss who had the spiritual charge of the choir. I met with the kindest reception from him, and could freely lay open to him my whole state of heart, on which he encouraged me to go to Jesus with all my sinfulness and infirmity. I said that I could have no pleasure in the world, while at the same time I felt myself too bad for the congregation, so that I knew not where to find rest for the sole of my foot. 'What,' replied he, 'if we find you work here, till you become clear on this point?' I caught at his proposal, returned to Dresden, when my fears lest my master should be unwilling to set me at liberty were put to shame, and, after taking an affectionate farewell of my dear Brethren there, I reached Herrnhut again, on the 7th of July.

"When I once more on this occasion caught sight of Herrnhut from the wooded hill of Strawalde, and regarding it now as my place of rest, I was penetrated with a powerful sensation of the nearness of God my Saviour, and falling on my knees before him, I gave myself up to him with many tears, as His eternal property. I besought Him, to do with me what He pleased, to take from me whatever was displeasing to Him, and to accomplish His thoughts of peace towards me. I have never since visited the spot, but it has vividly recalled the feelings of that hour; and now, after the lapse of sixty years, I feel that He has kept his covenant with me; but, on my part, I find great, great cause for humiliation before Him, on account of my unfaithfulness, and, even yet, my heart is weak and unstable.

"For some time, I was very happy and comfortable in my new situation. Under every difficulty, I could seek counsel and comfort from my faithful Saviour, and this made all things easy. A very lively spirit then prevailed in the congregation, especially in the choir of single Brethren and youths, amounting to 300 in number. There were many worthy experienced Brethren in this choir, who remembered the early days of the congregation, and exercised a salutary influence over the junior members. I, too, shared in the blessing. Often did I retire to the neighbouring woods, and in solitude, hold childlike intercourse with my Redeemer. These were blessed moments for me, and many are the spots connected in my mind with these delightful associations. Often, too, I begged the

Lord, with many tears, to grant my request for reception into the congregation, having some time ago applied for this privilege.

"One day,—it was the 10th of December, 1778, I had had a difference with two of my companions, which weighed upon my spirits. I sat down in a corner, when the rest had gone to bed, and thought over my whole past course. The blemishes which rose in review before me, made me despair of myself, and I thought my best plan would be to pack up and leave the place that very night; but, when making preparations, a voice within me seemed to say, 'Your request for reception is granted.' This increased my perplexity, and, earnestly as I had begged this favour of the Lord before, I now prayed as earnestly, that it might not be so, as it would only enhance my condemnation, should I prove unfaithful; but the more I strove, the clearer was the voice, 'Thy request is granted.' I opened the text book, and read, 'Ye are kept by the power of God, through faith unto salvation.' (1 Pet. i. 5.) These words brought comfort and assurance to my heart, and I could anew yield up myself with soul and body, in believing confidence to my faithful Saviour, saying, 'If thou, Lord, wilt verify these words in me. and keep me by thy power through faith, then I may make progress, not otherwise.'

"I now lay down to rest with an easy mind, and, on entering the work-shop next morning, the difference with my comrades was soon settled: we mutually asked pardon, and loved each other better than before. Soon after, I was summoned to appear before the overseers of the congregation. This awoke me as from a dream. It was to tell me, that my request was granted, a thing which had appeared to me so little doubtful, that I thought all Herrnhut knew of it, whereas I now remembered that no one had said a word to me about it.

"On February 13th, 1779, the anniversary of my baptism, which I was accustomed to keep as my birthday, having no register of the latter, I was much impressed by the discourse held by the late Pastor Müller from the text of the day, 'Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in,' (Isa. lviii. 12.) He spoke with great animation of the Saviour's raising up messengers, and sending them forth to the rudest and most savage nations to prepare his way. I felt as if the whole discourse, from beginning to end, were addressed to myself, and was firmly convinced, that the Lord would send me to make known his Gospel to the Heathen.

"Being soon after admitted on the list of condidates for the Holy Communion, I had a particular wish, that I might partake of this privilege on the ensuing Maundy Thursday. I turned to the Lord with my request, and obtained from him an assurance

that my prayer was granted. But when, on the last Holy Communion before Easter, several Brethren were present as admitted for confirmation, while I was not, I was greatly perplexed. 'Can it,' thought I to myself, 'have been a mere delusion?' Thus musing, as I took a solitary walk, I met a young Brother, who asked me, whether I had obtained leave to-day to be confirmed. On my replying in the negative, he said, 'That is well, for when every thing goes according to one's wishes, it strengthens self-love and self-complacency, and we think ourselves better than others who have to wait.' This was a seasonable admonition for me, unwillingly as I received it. I was led by it to serious reflection and self-examination, and was obliged to acknowledge that my monitor was in the right; for I found so much impurity of motive, and so much of self, mixing with all I did, that I was constrained to throw myself at my Saviour's feet, and beg his forgiveness. I felt now my utter unworthiness to partake of His body and blood with the congregation, and, regarding it as an undeserved favour, could leave the time to Him, should I even have to wait for years. In this frame of mind, I felt as happy as a child, and could commit myself entirely to His leading.

"Great then was my astonishment when, on Palm-Sunday, I was informed, that I had leave to partake of the Lord's Supper on Maundy Thursday. With an humbled and grateful spirit, I now perceived that it was no delusion, but that my faithful Lord saw it needful, to bring me to the knowledge of my deep-seated corruption, in order that I might be capable of enjoying His salvation aright. Hereupon I partook of this highest good with an humble, contrite heart, though without the feeling of extraordinary joy which I had expected.

"Now, I thought, that I had attained the summit of my wishes, though yet a novice in the school of self-knowledge. I was happy, however, in my choir and congregation privileges, and in child-like communion with the Friend of my soul. Various little offices which were assigned me, particularly the oversight of a room of youths, were made useful to my soul, as I found much to learn in them. It was a peculiar time of grace for the whole choir of youths, and the Holy Spirit wrought powerfully upon their hearts. This period, from 1782 to 1784, was the pleasantest of my six years' residence at Herrnhut. I was sorry, therefore, when, in the commencement of the last-mentioned year, I received a proposal to go to Christiansfeld as master-joiner in the Brethren's house there.

"My desire to serve the Lord amongst the heathen had increased from year to year; but, though a frequent subject of prayer, I had never mentioned it to my superiors. There was a prevailing eagerness at that period, amongst the single Breth-

ren in general, to be useful in our Saviour's service, and this feeling was cherished by the constant exhortations given on the subject in the meetings. I often felt inclined to make known my wish, but some scruple or other always kept me back. At length, I committed my views to paper; but just when on the point of handing it to my superior, I became agitated and turned back thrice from his door. I took this as an intimation, that it was not to be, and thought, 'If the Lord has destined me for this service, he will know where to find me.' I returned to my room, sealed up the paper in a blank envelope, and laid it in my desk.

[*To be continued.*]

IV. SURINAM.

EXTRACT FROM THE REPORT OF BR. RASMUS SCHMIDT, CONCERNING THE MISSIONARY STATION AT BAMBEY, IN SURINAM, SOUTH AMERICA, OF THE YEAR 1842.

(Continued from page 582 of Vol. VIII.)

May 14th. Job went to a distant village, in order to prevail upon the great captain Sampi, who is one of the principal leaders of the pagan party, to come to Bambey, in order to hold a conference with our people, and to try to settle the quarrel. On the 19th, Sampi having arrived, the conference was opened. John Arabi, declared in the presence of all the heathen deputies, with great candor: "We, the people of Bambey, have done evil, in sending the men of Ginjeh a second time, to consult their idols; for this is displeasing to our God, who also desires to be worshiped by you as your God. He is moreover, opposed to quarreling and fighting; nevertheless we have quarreled with you, and intended to fight with you. Add to all this, our God is extremely angry with us, and if no reconciliation should take place between you and us, he will punish us for these our transgressions. We accordingly declare to you, that we have acted contrary to the will of our God in this matter and now desire to make peace with you."

The pagan party being so far pacified by this declaration, as also to offer the hand of reconciliation, and only some minor matters remaining to be discussed, the great captain Sampi returned home in the evening.

May 21st. We learned that the above-mentioned Quassi had been here, early in the morning to notify our elders, that he this day intended to be avenged on his opponent Vanois, in order to terminate the quarrel. However, the day passed over quietly, no champion appearing for the fight. On the 27th, the three head men of Ginjeh came hither, bringing Quassi in their train. Having once more detailed their complaints on the score of

the underhand demeanor of the Bambey people, which had excited their partizans, I freely and candidly gave them my view of the subject, and then labored to convince them what was good and evil, right and wrong, according to the word of the true God, and how his commandments must ever be, and remain the sole rule of conduct for his followers. They understood my remarks, and promised to do all they could to have the matter peaceably adjusted; as for themselves, they were weary of quarreling, not wishing to heap upon themselves and their people, the wrath of the great God. They then left us, all in very good humour.

The same evening, I took occasion seriously to reprove the members of our little flock, for their participating in the works of darkness, having thereby grieved the Saviour, and deserved to be excluded from the fellowship of His people; but that He, notwithstanding, entertained thoughts of peace concerning them, and as the good Shepherd was calling back His wandering sheep, provided they would acknowledge their guilt, and return to Him with contrite hearts. John Arabi then said, in the name of the rest, as follows: "Yes, so it is; we have all deserved to be excommunicated; we were sick before; but now we are still more miserable and wretched." Job added: "But what are we to do now? We will beseech the Saviour to pardon our transgression, and to receive us again as His children. We unanimously promise never to be guilty of the like again!" I then commended these erring sheep in fervent prayer to the Lord.

Next morning the son of our sainted Christian Gregor called on John Arabi and the other elders, once more to assure them in the name of all the rest, that the litigated affair had now been completely adjusted, and that they intended henceforth to live in peace with the Bambey people. He then called on us also, repeating the same assurance, and adding: that as long as the Bambey people had held every thing with them in common, never a quarrel had arisen between both parties, and that he wondered why this connexion was broken off? I replied, that we harbored none other than friendly sentiments towards them; that love to them had induced us to come hither, in order to induce them to worship the true God, and that if they would readily listen to our invitations, they would cheerfully renounce their false gods, and then they would understand the worship of idols to be wholly incompatible with that of the only true God; that He was inviting them to come unto Him, every time they heard the sound of the bell; that when hearing it, they should come and listen attentively to His holy word, in order then to judge for themselves, whether his Word was not worthy of being preferred to the superstitious notions of the heathen.

V. WEST INDIES.

JAMAICA.

LETTER FROM BR. F. R. HOLLAND.

"*New-Carmel, April 11th*, 1845.

"DEAR BROTHER,—On the 8th of January we arrived at New-Carmel, which was to be our future place of residence, and where we have to be associated in our labours with Br. and Sr. Robbins. Here, amidst this large congregation, we soon found abundant opportunity for constant and active employment. The schools naturally attracted a considerable share of our attention, and we are thankful to say, that our weak endeavours have been apparently crowned with blessing, the attendance on our day-school having increased fourfold. The daily attendance has been latterly about ninety, and while we rejoice at this improvement, we are fully aware that it is the day of small things, and that, if all the parents availed themselves of their privileges as they ought to do, the number would still increase fourfold.

"In the hope of benefiting the young people, we also commenced an Adult-School on Friday evenings. In this, too, our efforts were nobly seconded; the pupils numbered from eighty to one hundred. If continued, it may prove eminently useful to those who have formerly learned to read, by affording them facilities for retaining their little share of learning, and also creating a taste for more. Several old people also attend, who are regularly in their places, with spectacles on nose, reading the Word of God. We attempt to interest our Friday evening pupils in various ways; for instance, by familiar expositions on objects of natural history mentioned in the Bible, manners and customs of eastern nations alluded to in various parts of Scripture, etc. My wife also taught singing for a short time each Friday, with a desire of improving the style of singing our hymn-tunes. The remaining portion of my time has been employed in assisting Br. Robbins in the work of the ministry, and we have reason to believe, that the Lord has not suffered his word to go forth in vain. Amid much wordly-mindedness, and the turning back of some who seemed to run well, we know of others who have been excited to a more entire surrender of themselves to the Lord Jesus, and of others again who have been awakened to a sense of their lost estate, while unrenewed in their hearts, and who have anxiously inquired 'What must I do to be saved?' One instance occurred of a communicant member, whose course of life was to human eyes unexceptionable, but whose conscience smote him while hearing a sermon,

and he came to me to state his fears. He had no rest, and was a stranger to true peace. The cause of it was, that he had trusted in his own righteousness, and rested with complacency on his good works, while he was a stranger to the saving efficacy of the Saviour's blood. There is reason to believe that his eyes are opened, and we pray that he may find and enjoy what he and all poor sinners so greatly need.

"Not long since an old African woman came to my wife, under a deep and distressing conviction of her sinfulness. Not only had she a general feeling of her guilt, but particular sins, committed many years ago, caused her the deepest anguish. On her first introduction into the island from Africa, she had in a fit of despair attempted to take away her own life, and now she was overcome by the mercy of God, by which her design had been frustrated. From this we took occasion to show her, that the Lord had thoughts of peace over her, and at once pointed her to the sacrifice on Calvary. She now rejoices with a joy which may indeed be said to be 'unspeakable and full of glory.'

"The work is the Lord's, and for his own *name's* sake, he carries it on. We feel assured, that you will join us in the prayer, that he would bless us in our future labours at Lititz. Br. Prince was eminently successful there, so much so that in his time a complete change took place in the entire district. A wide door of usefulness seems to be open there; numbers are awakened who required to be guided and directed, while others, who have not shaken off their old practices, are evidently willing to hear of Christ and his salvation."

Prospectus of the Normal School, at Fairfield.

BY BR. AMADEUS REINKE.

"The Normal Institution, connected with the Mission of the United Brethren at Fairfield, Jamaica, has in view, as a primary object, the 'training' of pupils for future usefulness in the Lord's vineyard, whatever be the sphere of labour assigned to them in after-life. By affording them facilities for improvement, which cannot be enjoyed in the day-schools, it is hoped, they may become more particularly fitted to serve, in turn, as teachers of youth.

"Time must show whether our anticipations are to be realized. If we take into consideration the many disadvantages under which the pupils have heretofore labored, such as the defect of proper early education at home, the lack of moral training, the influence of bad example, the effects of habits, little calculated to discipline the mind or exercise its vigour, want of

acquaintance with the English language, and, in most cases, a deficiency of proper application and perseverance, the result of that mental depression, under which the negro race has so long been suffering, we cannot but feel that the work is as yet an *experiment*, the event of which must be left to our gracious Lord, with whom nothing is impossible.

"As the potter has power over the clay of the same lump, to make 'one vessel to honour, and another to dishonour;' so with God, it is but a 'light thing' to mould the heart anew, and to fashion it so as to subserve his wise and gracious purposes. May we not, therefore, feel encouraged to proceed, knowing as we do, that the Lord generally 'chooses the foolish things of this world to confound the wise, and the weak things of this world to confound the things which are mighty, and base things of the world, and things which are despised,' God chooses, yea, and 'things which are not, to bring to nought things that are,' that no flesh may be able to glory in his presence.

"And if but a few, by their after-course of conduct, be found to have appreciated their present advantages; if these, at least, be instrumental in promoting the glory of the Redeemer's kingdom, our highest expectations will then have been realized.

"It is a matter of encouragement, however, to know that several of the former pupils are actively engaged, as may be seen from the following statements:—

"The commencement of the institution was made in April, 1842, with six boys, two of whom were at the time employed by the Mission family, and received daily instruction, and the rest chosen from the day-school, at Fairfield.

"One of these is now in Africa, under charge of Rev. Mr. Riis, at Akropong, on the Danish Gold Coast, and, according to the latest accounts, is doing well. Another is stationed at New-Bethlehem, having charge of a negro school; also doing well.

"In 1843, the number of pupils was increased to seven, and soon after to ten. Three of these are now in the Mico Institution at Kingston, and one, somewhat older than the rest, is employed as a teacher. Several, who appeared rather unpromising, were, after proper trial, dismissed.

"The number of pupils at present attending is twelve, to which number they have been restricted for want of sufficient accommodations. One-half entered in August, 1844, and not having enjoyed the same advantages as the others, the work was necessarily retarded, until all were able to advance together.

"Besides the regular daily instruction, a system of manual labour is adhered to, the pupils being required to work at their

appointed tasks during stated hours of the day; thus enjoying ample opportunities for exercise, and acquiring habits of diligence, whilst, at the same time, rendering service to the Mission family. A colored teacher, or assistant, has charge of them during this portion of the day, who allots to each of them this particular employment.

"Want of the necessary funds to erect a suitable building subjected every one connected with the school to great inconvenience, as the pupils were confined to a small uncomfortable room, which answered the purposes of school, study and dining-room, as well as dormitory for the servant at night; the lads betaking themselves to a separate apartment at some distance.

"Finding it impracticable to continue this state of things, an effort was made to erect a new building, which should contain a school-room and dormitory, as well as rooms for the teacher. This, with the blessing of the Lord, has been accomplished, under direction of Br. F. R. Holland, who has had the first charge of the pupils: a considerable support being given by friends in America, and other funds having been raised at the station. The pupils at present occupy a comfortable building, about forty feet by twenty feet in area, containing the school-room in the middle, the dormitory to the right, and the teacher's rooms on the left.

"The school-room is furnished in the ordinary way, with desks and benches, a large table for school purposes occupying the middle. The pupils are supplied with the necessary books, stationary, etc., at the expense of the Mission, and each lad has a proper place assigned him for depositing the same.

"The scholars are required to be up by sun-rise, and ready for the usual morning-prayer. Immediately on rising, they are to wash their hands and face and comb their hair, (a rule generally neglected by negroes, and which, from the effect of old habits, the pupils at first find difficult to observe.) After washing, they make their beds, and the rooms are swept. In the latter, as in some other duties to be mentioned, they take turns according to a particular roll, a week being the time allotted to each.

"Sweeping about the house is done by one-half of the lads at a time, the rest serving the following day.

"During prayers, as at every religious service, they have a particular place assigned them, and are expected to observe a devout and becoming deportment.

"After morning prayers, they proceed to the provision ground, accompanied by the colored assistant. Each lad is furnished with a hoe, and generally dressed in the light Osnaburgh overshirt or frock of the negroes, with trousers of the same material, and check shirt.

"While in the 'grounds,' they are not allowed to idle away their time, or engage in any thing that may divert them from their labour.

"It is the business of the colored assistant to enforce this, and the duty of the teacher to superintend the whole, by visiting them as often as possible. No lad is allowed to absent himself at such hours, unless with express permission from the teacher, or in case of being called to do some duty about the house.

"The assistant is bound to stay and labour with, or direct them, during the whole time of their being at work; and, except in case of sickness, or for some other suitable reason, is not to go or remain away, without permission.

"The provision grounds, two in number, occupy about two acres, and require constant attention, particularly about the time of the rainy season, when the growth of vegetation is so luxuriant. The grounds are planted with provisions common to the tropics.

"About a quarter before nine o'clock, the 'week-keeper' must leave the provision ground, and return to the house, in order to arrange the breakfast-table. The ringing of the day-school bell is the signal for their return, when they are required to wash their hands, feet, faces, etc., preparatory to taking breakfast, which is ready for them by this time.

"Whenever sent on an errand to any distance, by any of the other brethren, during the hours of labour, they are required to inform their teacher of the same.

"At meals, the assistant must attend, and one or the other of the lads, or the assistant himself, says grace, and returns thanks at conclusion.

"Breakfast over, the week-keeper clears the table, and the scholars betake themselves to the school-room, where sufficient time is allowed them to get ready for school.

"School opens at ten o'clock, and continues till twelve, when there is an intermission of an hour, for 'second breakfast,' recreation, etc. At one o'clock, school recommences, and continues till four.

"From four to five o'clock, the pupils have a 'preparation' hour, during which time silence is to be observed, and all unnecessary talking is strictly forbidden, to enable each one to apply himself more fully to his studies. The assistant remains with them during the time. From five o'clock till sunset is the afternoon hour for labour.

"Each pupil is supplied with a kind of gown or frock-coat, of gingham or other material, which he puts on before, wears during school hours, and afterwards lays aside to resume his 'work' clothes.

"The *Bible questions* are general questions on consecutive portions of Scripture, and are intended as a kind of rehearsal of what has been explained on a former occasion.

"Along with the day-scholars, they are required to commit to memory short portions of Scripture for each Sunday, which texts are generally recited beforehand in the school.

"Subjects for the *Bible training lessons* are taken from any suitable portion of the Bible. In these, the object is, to explain as fully as possible the meaning of the text, or of particular ideas or words, by shaping the various questions in such a way, as to elicit the proper reply from the pupils themselves. Explanation, of course, is necessary; yet, in thus leaving them to fill up the sense, they are led to think and reason upon the subject before them.

"In arithmetic, the inductive method is pursued, as far as practicable; the theory being first simply explained, and the pupils afterwards exercised in practical examples.

"A particular time is set apart for mental arithmetic, recitations of the tables of weights, measures, etc.

"Each pupil is required to furnish a number of examples for school, and is frequently called upon during the hour, to work out others on the black board.

"The pupils have lessons in reading and spelling set them, which they are required to read over a number of times with proper attention, before recitation hour. In order gradually to accustom them to the proper pronunciation and modulation of voice, difficult passages, words, etc., are repeated until practice has rendered them somewhat familiar.

"No *particular* system of grammar is adhered to, though each pupil has a copy of Murray's Grammar and Exercises for reference. The general principles only are explained, as it would at present only be lost labour to enter into the minutiæ of the science. Their advance in this study, which for them especially is highly necessary, proceeds but slowly, much time being required to explain any particular definition, or to illustrate a rule of Syntax, in such a way as to make it thoroughly intelligible to them. Their grievously imperfect acquaintance with the English language proves a great drawback; they cannot as readily detect an error, or clothe their ideas in words, even though an example, in point, occur to them.

"For want of time, but one hour has been allotted to the study of political geography, which is, however, found to be sufficient to enable them to obtain proper general ideas of the science. The school is furnished with a globe, a set of mounted maps, of the kind published for the use of the national schools in Ireland, and a series of maps illustrative of Scripture geography.

"In process of time, it is proposed to introduce a few more studies, such as composition, elocution, natural history, etc., should the Lord see fit to bless the labour at present bestowed on the pupils.

"Orthographical exercises are regularly attended to; these are dictated, and then transcribed from the slate on to paper.

"The evening, till the time of prayer, is employed in reading or study, no very loud talking being permitted, though they are at liberty, if no particular school-duty be before them, to employ the time usefully in plaiting straw for baskets, hats, etc.

"Washing and cooking are attended to by the wife of the assistant, who, with her husband, receives a small fixed salary from the warden; besides which, they have their house-rent free, receive their food from the boys' kitchen, and are allowed a number of smaller privileges which it is needless to detail here.

"It is the duty of the teacher to attend to the clothing of the lads, as also to see that it is kept in repair. The clothing, which forms no inconsiderable item of expense, is for the most part given them, though the parents occasionally provide a suit: their assistance cannot, however, in all cases be depended upon.

"A small library, the gift of friends in America, together with a number of volumes from friends in England, furnishes the pupils with reading matter. It is to be regretted that this library is so small; a majority of the volumes have been already perused, and it is highly important to keep alive a spirit for reading. It is to those friends who have already so highly favored us, that we must again look for assistance; meanwhile, we shall, with the Lord's help, endeavour to raise a fund for procuring additions to our present stock from the Religious Tract Society in England.

"The expenses of the Institution fall heavily upon the Mission fund; even, with the greatest economy, a considerable sum will be required every year. The importance of the work, however, which we hope and pray may conduce to the Lord's glory, calls upon us not to become 'faint or weary in well-doing.'

"Though the burden of pecuniary expenses in our Mission is becoming rather greater than less, the Brethren at home, who have always considered the religious instruction of children and youth a great and primary object, are unwilling to give up the work in this instance; and are laboring to the best of their ability, to encourage and support the training school at Fairfield.

"May the Lord abundantly bless, out of the fulness of his grace, all who take an interest in this Institution, and reward their liberality and Christian love by permitting them, at a future day, to see one or the other of its pupils become a devoted servant of the Lord.

"*Fairfield, Jamaica, Feb'y* 19, 1845.

DANISH ISLANDS.

LETTER FROM BR. J. GARDIN.

Friedensfeld, (St. Croix,) Oct. 28th, 1845.

Dear Brother,—Having missed some opportunities to write to you, I am rather late in acknowledging the very valuable present which you have made to our schools; accept my sincerest thanks for it.* Such gifts always answer two purposes: in the first place they are of great use to our people, and then again, they are an encouragement to *us*, who labour among them. Having to contend with so many difficulties, oppositions and wants, the smallest proof of the kind remembrance of our brethren and friends at home, cannot fail to give us joy and courage, especially since we are sure that those who thus supply us with the outward means of instruction, will not forget to pray for us and our people, that we may be supplied with that spirit and grace, without which our labour must be fruitless. We fully experience that Satan has a kingdom in this world, and that he is fighting for it in every possible way; but our trust is in Him, who has overcome Satan, and will also give us the victory, if we are faithful and persevering in work and prayer. This however, regards not only those who are gone down to the battle, but also those who tarry by the stuff—when Moses held up his hand Israel prevailed! During the past four years we have established Sunday schools, in all of our country school-houses, and we have been trying all means to make the children attend, at least those who have left the day school; but our endeavours have been nearly quite fruitless, and I am fully convinced that without the help of the Government, we should have to wait long for better success. At present we are expecting the king's sanction of a plan, which in the course of this year has been laid before his Majesty, and which, if approved of, will secure the attendance of all children from the 8th to the 12th year, and fill our country schools on Sunday as much as now they are filled on week days. Without such a regulation all the good we can do to the *little* children, will undoubtedly be lost. Perhaps you will ask, why we do not keep Sunday schools in our mission-places? *We do;* but owing to the want of suitable accommodations, these schools are of little effect, particularly with regard to instruction in reading. We are obliged to keep the Sunday schools in our churches, before the other meetings begin, and since, in consequence of the

* Br. Gardin alludes to several sets of Scripture-prints, published by the A. S. S. Union, which were presented to the negro-schools in St. Croix, by the Juvenile Missionary Society of the U. B's Church in Philadelphia.—*Editor.*

domestic arrangements of the negroes, they will not attend early in the morning, we cannot continue them much longer than one hour. But this is far too short a time; moreover the want of a proper arrangement in the churches is a great hinderance, which is the more severely felt, as we have not a sufficient number of qualified teachers and monitors.

I pity the brethren and sisters at Friedensberg, in particular, who, with a noble zeal, and truly self-denying love, are doing their utmost to instruct the people, and are so much hindered by the want of a proper locality. Taking into consideration all circumstances, (of which some would require a long explanation) it is quite evident that, in order to effect something decidedly beneficial for our people, we must have separate school-houses on our stations, in which we can keep Sunday school for the young people, whilst the meetings are kept in the church for adults. Our brethren at Friedensberg, are collecting money among their people for this very purpose, and I have proposed to do so on all our places, as our people, since they have the Saturday free, are well able to pay a little. However, even if this measure should be adopted, a long time will elapse before we shall have collected the necessary funds, and I fear, that if we are to depend on this alone, we shall not be able to build in the next eight or ten years. In Friedensfeld, we are now trying to find room in our dwelling-house, in order to make at least a beginning: we intend fitting up a place, which wants only some windows to make it sufficiently large to accommodate 70 to 80 young people—certainly but a small portion of the whole. The number of youths in the vicinity of this station alone, amounts to about 300, and of this number, hardly one comes near us; *they are all running wild ! !*

You see, dear brother, that however much has been done within the last five years, for the people of this island, much still remains to be done; we are far behind many other of our missions, and it is evident that we must direct our best energies to the rising generation, else we shall be sadly disappointed. O that the Lord might soon send us help.

FROM BR. EHR. LINKE TO BR. HAUSER.

Friedensthal, St. Croix, June 25th, 1845.

"Dear Brother,—From Br. Gardin's letter you will have learnt the mournful tidings, that it has pleased our Saviour to call home to himself my beloved brother in-law, Br. W. H. Warner. I would gladly leave, till the time of our expected

meeting, the communication of particulars relative to this most afflicting dispensation; but the experience of the past admonishes me not to defer till to-morrow what may be done to-day, for who among us can say, that to-morrow's dawn will find him still a pilgrim here on earth.

"Our departed Brother was favored to enjoy a pretty good state of health up to the end of May, when he began to complain of head-ache, pain in the chest, and great lassitude. On the 6th of June, he drove to Fort William with his dear wife to attend the school-examination, proceeded afterwards to Friedensberg, but returned home in the evening. The whole day, he complained, however, of feeling extremely unwell. We intreated him to take some medicine; he expressed himself ready to do so; but as he was anxious to begin the instruction of the young people, prior to confirmation, and had to preach on Sunday, he put it off. The instruction he gave, and manifested great delight at the progress of the youth who were to be confirmed. The public service he did not attempt, but he held a discourse to the congregation, and spoke with unusual fervency of spirit and manner on the Daily Word for the day, 'Come in, thou blessed of the Lord; wherefore standest thou without?' (Gen. xxiv. 31.) At first, he was so weak that he could scarcely make himself heard; but, as he proceeded, his strength seemed to increase, and he spoke with great freedom for an hour and a half. It was evident, that there were certain feelings in his mind to which he longed to give utterance; yet, it never occurred to me as possible, that this would be the closing act of his ministry on earth. Immediately after this service, he lay down and took medicine, which, however, seemed to produce little, if any, effect. His complaint did not, at this time, assume any very alarming character; nevertheless, we begged him to allow us to send for the docter. For some time he would not, but at length he yielded to our entreaties. On the arrival from America, of Br. Weiss, the friend of his youth, he conversed with him with great animation, complaining of nothing but head-ache and loss of appetite. On the doctor's arrival, he pronounced the attack to be not one of the most dangerous kind, and prescribed simple medicines. Soon after the patient had taken these, the complaint assumed a different character, and symptoms appeared, which caused us the utmost alarm. We sent for the doctor again, and he ordered a different treatment, which, for a time, seemed to be attended with beneficial effects. But, alas! all our hopes were destined to be disappointed. Our dear brother grew worse from day to day, in spite of us, the utmost skill of the physician, and the most faithful nursing; and on the 20th inst. about half-past eight o'clock in the evening, we had the grief to see him breathe his last. I need not tell you—

for you know it well—what we have lost by the departure of our late beloved relative and fellow-servant. He had, indeed, a truly Missionary spirit; his heart was filled with love to the Lord, to his brethren, and to the whole human race; and he was unremitting in his endeavours, to win souls for Christ, and lead them onward in the way of holiness. To all connected with him by family tiés he was most affectionate, and the union between himself and his dear wife was so close and tender, that their happiness in each other seemed almost too great to last. We had promised ourselves the benefit of his faithful services for many years to come; but the Lord has shown us, that 'his thoughts are not as our thoughts, nor his ways as our ways.' May we be enabled to resign ourselves to His holy will, and 'give increased diligence to make our own calling and election sure!' "

VI.—SOUTH AFRICA.

FROM BR. C. R. KÖLBING.

Genadendal, February 21st, 1845.

"Dear Brother—You will receive herewith the diaries of all our stations in South Africa, and you will observe with interest, that Genadendal is still increasing in the number of its inhabitants. In how far these may be growing in grace, is a question which you will doubtless, be inclined to ask, but which I hardly know how to answer. Of many we have to complain, as manifesting indifference to the salvation of their souls, and even a factious opposition to our rules and orders; but, on the other hand, it would be ungrateful were we not to acknowledge, that we witness many instances of the blessed operations of the Spirit of God, in drawing souls to our Saviour, and reclaiming those that had gone astray, by which our hearts are cheered and encouraged.

"On *Feb. 6th* we had the pleasure to welcome Br. and Sr. Stolz, on their way to Groenekloof; we hope the change of air may be beneficial to Sr. Stolz, who has suffered much from violent head-aches. Br. and Sr. Kschischang, from Shiloh, will supply their place till other Missionaries arrive from Europe. Br. Stolz reported, that the Witte river was still flowing, and the people of Enon had been blessed with a bountiful harvest. They seemed anxious to profit by the means of grace, and those who had left Enon some years ago on account of the drought had returned. Among our people we have heard of fewer irregularities during this harvest, than in any previous year.

"Our training institution does not make rapid progress but it turns out occasionally a valuable teacher. Nicolas Oppelt

will go next week to Clarkson, as assistant schoolmaster, with a view also to learn the Fingoo language; the acquisition of it, if he but cleaves closely to the Saviour, who can alone keep him faithful, and preserve him from temptation and sin, will make him very useful. Another, I hope, will go to Enon; and last week I had the privilege to introduce a third, Charles Jonas, as schoolmaster at Hout-kloof, a very interesting station, of which, if you will allow me, I will say a little more.

"Hout-kloof is about half-way between this place and Elim, being twenty-seven English miles from Genadendal, and twenty-three from Elim. It is a farm of nearly 4000 acres, the property of eight families of Hottentots, belonging to the congregation of Elim. For several months of the dry season, no water is to be found, except a few pools of brackish water, which can scarcely be drunk by the cattle accustomed to it. For the same reason, no gardens or trees are to be seen, and the people here have to fetch their drinking water from a distance, which it takes an hour and a half to travel. They live by means of cattle-breeding and agriculture. The hills, covered in spring with grass and flowers, now present a dreary aspect. All is as dry as if it were scorched with fire. Every third Sunday a Missionary from Elim goes thither to perform divine service, which is well attended, in a chapel built for the purpose; besides which, occasional visits are paid from Genadendal. The people are sensible and well-behaved; nor are they indifferent about their children, most of whom have been baptised, but wish them to be instructed in the Word of God. Some have sent them to Elim, but generally only for a short time, finding it too expensive to provide for them the means of subsistence, and wanting their aid in their own business, so that not much benefit was to be derived from so short and irregular an attendance. The eight householders have lately made an agreement with Br. Luttring, to pay £2 a year each to have a schoolmaster. One undertakes for about £12 to furnish him with board and lodging, and £4, the remainder, will be his salary, and will be sufficient, if he be frugal, to provide all his other wants. Charles Jonas, the oldest of my pupils, readily accepted his appointment to this lonely place, without water, and without garden or fruit-trees. He is fully aware that in this situation he will have many privations, and especially the want of society suitable to his age, but he counts it a great privilege to be called to serve the Lord.

"*Feb. 20th.*—We rode over with Br. Luttring, on his return from Genadendal, to Elim. I delivered a sermon in the evening; and, *Feb. 21st*, I had to introduce Charles Jonas, which I did in a short discourse, after which I recommended him, and the work now begun in the name of the Lord, to his protection,

that he may make it a blessing both to old and young. Thirty children, from four to fourteen years of age, are inrolled, two of whom read imperfectly, two spell, and all the rest are quite ignorant. We divided them into two classes: the older ones come in the morning from 8 to 11, the younger ones, or the infant scholars, in the afternoon, from 1 to 4. The school was opened the same day, and I had the pleasure to see that Charles began his work with zeal and ability, and performed it in a very satisfactory manner. He takes delight in his work, and I am sure he will soon gain the affection of the children. In the evening I preached another sermon, and on the 22nd I rode back to Genadendal. I hope the people will request Charles to read to them portions of Scripture on those Sundays when no Missionary visits them, and that by and by he will himself become a native Missionary. But now I must commence begging for him and the Hout-kloof school. The school will be held in the chapel. Elim has supplied the most necessary furniture and utensils, for, if the Hout-kloof people pay £2 for each house annually, they do all they can afford. Pictures of Scriptural subjects and natural history came just in time, a present from the Zeyst Missionary Society, but many things are still wanted for the fitting up of a school, such as a clock, there being none in any of the houses, and without it the school-hours cannot be regulated; the expense would be, if sent from Germany, from 10*s*, to 15*s*. We should be greatly obliged, if some of our generous friends in Great Britain would give us a little help towards the establishment of this interesting school; a few English tracts and hymn-books would likewise be very useful and acceptable to the pupils in our institution. I cannot omit to mention, that the attendant on Sr. Meyer and the seven children who are about to proceed to Europe, is the Hottentot widow, Cornelia Baatje, a member of our congregation. While the Hottentots generally are afraid of making long voyages, or to go far from home, this Sister, relying on the protection of the Lord, and esteeming it a privilege to do something for him, leaves her friends and home with an easy mind. We shall be truly glad to receive her back again."

VII.—MISCELLANEOUS INTELLIGENCE.

1. Br. Harvey, of St. John's, in the island of Antigua, in a letter recently received, states that on the 11th of July last, the corner stone of a new school and church edifice, in Green Bay, was laid, in presence of a numerous assembly. Great

inconvenience continued to be experienced on the island in consequence of the extreme scarcity of water, caused by an excessive drought.

2. A communication from the Lichtenau Mission Conference, (Greenland) dated July 28th, contains the pleasing intelligence, that the Church under its superintendence, is in a flourishing condition. The baptism of a widow and two of her children, excited much interest amongst our Greenland converts, an occurrence of this kind not having been witnessed at Lichtenau for a number of years. The accounts from Friedrichsthal are also of a very chcering character.

3. Letters from the Captain of the Harmony have been received by some of his friends at London, informing them that his vessel had anchored before Hoffenthal, on the 16th of July. They contain also the sad news of the death of Br. Fritsche, which occurred in May. We wait with anxiety for more circumstantial accounts.

4. Brother Christian Gregor has been appointed to fill the vacancy in the Mission Department of the Elders' Conference, occasioned by the retirement of Br. John D. Anders; the precarious state of whose health has rendered this step necessary. Br. Anders is well known to many of our readers, and we doubt not, will be affectionately remembered by them at the throne of grace. He cannot well be spared. The efficient manner in which he discharged the episcopal functions in the Church, on this side of the Atlantic, previous to his departure for Germany, has endeared him to every true Moravian.

5. Died, at Herrnhut, on the 20th of April, Br. C. E. Graff, formerly missionary for twenty-one years in Surinam, in his 70th year. At the same place, on the 12th of September, Ilse M. M. Sessing, the pastoral services of whose late husband, in several of our churches, are still gratefully remembered. She had attained her 77th year. At Salem, North Carolina, on the 19th of June, Maria, relict of Br. Schaaf, of whom it may be truly said, "instant in season, and out of season." She was in her 78th year. On the 26th of May, at the age of 67, Br. Niels John Holm, for a number of years editor of the well known

German missionary journal, "*Missions Blatt aus der Bruedergemeine.*"

6. Missionary Appointments and Removals.—Br. C. F. W. Klinghardt, of Kleinwelke, has been appointed to the service of the South African Mission. After being married on the 13th of May, to Sr. F. E. Müller, he set sail with his wife from Altona, for his future station, on the 3d of June. Sr. J. C. Münch, of Gnadau, likewise destined for South Africa, accompanied them.

On the 10th of June, Br. J. T. Vollprecht and wife sailed in the Harmony, for Labrador.

On the 12th of June, Br. Bentien and wife, accompanied by Sr. S. L. Hansen, of Gnadenfeld, all appointed to the Mission in the Danish West Indies, set sail from Altona, for St. Thomas.

Br. Suhl and wife left for the Cape of Good Hope on the 14th of July, in the Frederick Huth, Capt. Toby.

Br. H. W. Pfenninger has been appointed to the wardenship of the Surinam mission.

On the 10th of May, Br. W. Prince, of Jamaica, arrived with his wife, in Tobago, where he will superintend the concerns of the Mission in that island.

The Br'n Genth and De Fries, have been compelled by declining health, to retire from the missionary service. They arrived at London on the 5th of June, from South Africa, having in charge seven children of different missionaries employed in that extensive field.

VIII.—ACKNOWLEDGMENTS.

Rev. P. H. Goepp of Bethlehem, Agent of the Missions of the United Brethren's Church, acknowledges the receipt of the following sums, from June 1st, 1844, to August 31st, 1845.

1844.

June.	By Rev. H. A. Shultz.—Subscriptions and Donations from Philadelphia, -	$8	00
"	" J. G. Herman.—Appropriation of Bethlehem Fem. Miss'ry Society for general Mission purposes, -	50	00

June.	By Rev. J. G. Herman.—Contribution from Bethlehem Fem. Miss'ry Society towards building a new Cistern in Barbadoes, - - - -	$10	00
	" Do. from do.—Towards new Church at Bethesda, on St. Kitts, - -	19	00
	" Do. from do.—Towards new Church at Westfield, - - - -	30	00
	" Do. from Pupils of the Bethlehem Female Seminary, - - -	28	41
	" Rev. S. Reinke.—Missionary collection at Nazareth, - - - -	17	04
July.	" " J. G. Kummer.—Donation of Alexander Schneider, Ohio, - -	20	00
	" " G. F. Bahnson.—Lancaster Missionary Collection, at Christmas,	20	00
	" " H.A.Shultz.—From Pupils of Bethlehem Female Seminary, - -	16	00
Aug.	" " J. G. Herman.—Missionary Collection at Bethlehem, - - -	55	30
Sept.	" " L.Reichel.–Miss'y Coll. at Emmaus,	2	90
Nov.	" " J. G. Kummer.—From Litiz Fem. Missionary Society for Westfield,	25	00
	" " Do. from do., for Normal School, Jamaica, - - - - -	12	50
	" " Do. from do., for Clifton Hill, Barbadoes, - - - - -	12	50
	" " Do., from Association of Children, at Litiz, for Jamaica, - -	1	00
	" " Do, from A. Schneider, Ohio, -	20	00
	" " Do.—Semi-annual Missionary Collection at Litiz, - - -	22	50
Dec.	" " D. Bigler.—Sundry Donations from friends of Missions in New York and vicinity, - - - -	80	25
	" " Do.—Collection at Missionary Sermon at New York, in July, -	68	43
	" " Do. do. in Nov. -	149	65

Dec.	By Rev. A. Luckenbach.—Private collection at Bethlehem, for new Church at Westfield, - - - -	$61	25
	" " L. Reichel.—Collection at Missionary Sermon at Nazareth, - -	21	17
	" Mr. Rufus Greider, Treasurer of Y. M. Missionary Society at Bethlehem for Westfield, - - - -	25	00

1845.

Jan'y.	" Jordan & Br.—From Editor of the Missionary Intelligencer, Subscriptions and Collections in Philad'a,	7	85
	" Do. from do.—Donation of A. M., - -	25	00
	" Anonymous.—For Mission at Westfield,	5	00
	" Rev. S. Reinke, Missionary Collection at Bethlehem, - - - - -	62	86
Feb'y.	" Treasurer of Y. M. Missionary Society, Bethlehem, - - - -	50	00
March.	" Do. Appropriation of do., for New Fairfield, U. C. - - - -	25	00
April.	" Rev. A. Luckenbach, Collection for Westfield, made at Nazareth, by Mr. N. Micksch, - - - -	37	17
May.	" " J. G. Kummer.—Collection after Missionary Sermon, at Litiz, in February, - - - -	22	88
	" Do.—From Miss M. Kendrick, for Missionary purposes, - - -	1	00
	" Rev. S. Reinke.—From Bethlehem Fem. Missionary Society, - - -	30	00
June.	" " Levin Reichel,——Collection after Missionary Sermon at Nazareth,	7	60
	" Do. Nazareth Female Mission'y Society, for Church in Bethesda, - -	25	00
	" Miss Charlotte Miess.——Proceeds of Young Ladies' Missionary Fair at Bethlehem, - - - -	25	00

June.	By Jordan & Brother.—From Editor of Missionary Intelligencer, Subscriptions and Collections in Philadelphia, - - - - -	$44	09
July.	" Rev. S. Reinke.—Collections after Missionary Sermons at Bethlehem,	67	23
Aug.	" Treasurer of Society for propagating the Gospel among the Heathen, -	3,200	00
	" Rev. G. F. Bahnson, per Rev. J. G. Kummer.—Contributions of S.S. Scholars at Lancaster, for children in Greenland, - - -	10	00
	" Do. per do.—Collection after Missionary Sermon in Lancaster, - -	35	00
	" Rev. S. Wolle of Gnadenhütten, Ohio.—Contributions of Missionary Society of Un. Br's Church in Ohio,	39	00
	" " D. Bigler.—Sundry donations of friends in N. York and vicinity,	266	00
	" " J. H. Martin, in Königsfeld, Germany.—Donation for New Fairfield, - - - - -	15	00

The following Contributions have been received by the Rev. Peter Wolle:—

From	Female Missionary Society, at Litiz, for Mission in Greenland, - - - - -	50	00
From	Litiz Congregation, by semi-annual collections in 1845, - - - - - - - -	47	09
From	Young Men's Missionary Society, at Litiz, For Westfield, - - - - $10 00 For New Fairfield, - - - 20 00	30	00

The Editor acknowledges the receipt of $3 00 from the Female Sunday-school, at Bethlehem, by its superintendent, Miss F. Boehler, towards the purchase of a library for Br. M. Houser's Sunday-school, at Enon, Indiana.

Library of The Theological Seminary
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